

T.L.S.

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HEGEL

Walter Kaufmann
on his
reputation

John Casey
on his
aesthetics

The Renaissance
Chaucer

Max Frisch in and
out of character

Commentary:
Women's studies,
Impersonating scientists,
the Gotham Book Mart,
Cambridge printing

David Martin on
Gypsies

Raymond Carr on
Foxhunting

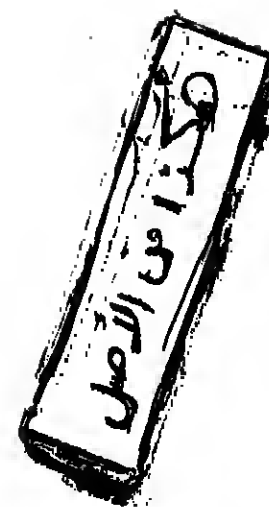


Galbraith's 'Money'

Sean O'Casey's Letters

'Turkey in Europe'

Meredith; Slavery and
revolution; Hans Mayer



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By Julian Moynahan

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Narrative strata

The subplot, which she seems to promote to the main plot, is the interpretation of the novel which deals with the main narrative, which deals with experience. In *The Annunziation*, the story of affinity, pride, degradation, self-discovery, and rescue, which makes a veiled attack on Catholic marriage, is less central, it would seem, than the uneasy relationship between the Modern Novel and scientific dissections and Dena's "possibility" of becoming a psychoanalyst. But Witt's argument is a bit between taking Dena's subplot as concerned with unscientific pretention and seeing her as presenting the deeper impulse with the Novel, between identifying with the Novel and the fluids close to Merodiah, and feeling the primal impact of the Dena's primal

There are two significant "perspectives" in the course of Dr. Wilfrid's discussion. One brings out the significance of the subplot's prevalence, crucial to the argument, and it is likely to look odd to readers of admirers of Carvantes; Fialding, and even Morehead. If . . . there are two stories in every novel, plot and subplot, then the subplot is the history of the interpretation of the plot. In traditional novel does make the reader contemporary with one of these stories, perhaps the most influential. The "persubs" is left behind, on the subplots of novels like *Don Quixote*, *Ton Juan*, *Anna Karenina*, *The Crossings*, for example—rather promoted, or permitted to influence the main story that tells the story. The central story is the subplot. *Don Quixote*, true, is a masterpiece as a manuscript, but it is read and in need of editing, but

The quarrel has many sides of course. One is that O'Casey had

Some of O'Casey's later plays seem plotless and excessively rhetorical. Others aim at a type of theatrical vaudeville that went out of fashion in the 1920s. The stage vaudeville. None have held the stage as long as the classics like his ever-living tragicomedies *The Plough and the Stars* and *The Plough and the Stars*. So Yeats may have been right, although the verdict of history is scarcely in. And no authority is more than the sense of O'Casey can be reached without taking into account the vast, colourful and contradictory evidence contained in the correspondence, the fragments emerging under Professor Krause's astute and knowledgeable editorial control.

Sir Charles Eliot needs to be replaced. Many people have read some of his books, but it is a fact that no one else has read all of them and the few people read here wide his interests were. He was a producer of Jewett's Bulletin, a contemporary and friend of Curzon. He had a fantastic capacity for learning languages and a deep interest in them. Like many Victorians, he combined activity in public life with scholarship. He was a polymath as well as a polyglot. His first posting in the diplomatic service was to St Petersburg

By Edward Playfair

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Early Gestarbeiter: Turks in a Viennese café in 1817, by Johann Anton Klein (1792-1875) from the catalogue of his drawings and watercolours in the Nürnberg City Museum (295pp, with over 200 illustrations. Nürnberg: Hans Carl).

but to illustrate his theme, though they are extremely funny. Turkey in Europe (one must remember that in his day it included Albania, Macedonia, Old Serbia and large parts of present-day Greece) is a

where or he had a poor car. O the other hand a note on the ob page gives the most accessible brie indication within my knowledge of what the book they reviewed was like at that time, as dial from what interested parties wanted the world to think they talked. He is shaky on some Slo vonic cytiologies, on the arcu of the Myrdal and Methodism, and on the reasons why so many Bo niens became Muslims. I am not judging with hindsight; he would have thought again if he had con sidered Myrdal (1868) and Evyns (1876) respec tively.

But, such small faults do not mar, and maybe a young man learning from past to past did not have the same wisdom. I hope the reader did his best to do more than introduce his contemporary wi

Hehman. In *Turkay in Europe* he makes his position clear: there was a great movement in the world towards the impoelment of westeate Europeun life and the omeing of a new era and omeing of a new era natives ascribed to it, iradition, progress, humanity, religion or anything else that comes handy" was unimportant. There was pestering of the world by a new religion, a new world and what should happen also between western Europe and Oxford-English ideas. But, unlike some supporters of this position, he was not a religious man. He knew that most of the non-European "object to Western civilization". He also knew that his own English version was unpopular. In 1908, when he wrote the book, three years later, when his ideas had changed, he wrote:

In 1898 I made a journey

ENI Africa, where he found in contrast between the long and the short term, caused his attitude to develop. If there was one thing which he could not stand, it was savagery. European ideas no longer should be imposed on Africa until he was there to ensure it, and he had not been in Turkey, Ighand, was a formidable Christian country where there was no place for white savagery. Little by little, the land of Kenya, an underpopulated territory which principally needed white settlement and education for the natives. No problems there. It will probably become in the short time a white man's country in which native questions will present but little interest." He was a good observer, but so much is suggested by his background as to be a poor prophet wherever he went.

The East Africa Protectorate from which this quotation is taken was proconsular in feeling and style. As were the last two chapters of *Turkey in Europe*, written from far away in 1907. Still good, but out of it. There is less detachment and much more formidable disapproval for the Turks, with little undercurrent sympathy, except as regards the Christians for the last two chapters. The Christians for the Great Powers whose futile endeavours had done nothing to restrain the Turks ("I might as well attempt to dissuade an Irish mob by reasoning in the streets of the rights of the majority against most of all for the rival nationalisms of the Balkan patriotics were directed the very eyes against each other and sent Comradships to their death") for these chapters have less will to be correct than those which did not shape itself to a tasteful form till after several such wars. These were enough to clothe the clearest crystal blind, so in consequence the book is not so good as the abolition of the caliphate, the expulsions of the Greeks and the establishment of the Turkish republic, as a purely national story, was alive when this happened, but the last two are unfortunately not on credit.

By that time his career and interests had changed, and so his personal outlook, witness the following quotation from his *Mission and Buddhism*:

I cannot share the confidence in the superiority of Europeans and their ways which is prevalent in the West... In fact European civilization is not satisfying, and Asia can still offer something more attractive to many who suffer from Asiatic in spirit.

Jowett's pupil had gone far.

The Ocean World of



A magnificent twenty-volume series which gives the complete story of the seven seas of the earth, revealed through the explorations of the greatest of oceanic scientists, Jacques Cousteau. Together these self-contained volumes, the culmination of more than 35 years of undersea research, combine to present the most definitive study of the sea and its importance to men ever published.

The beautiful harmony of oceanic life is splendidly conveyed through the text and vividly caught in the full-colour photographs on every page. Charts, graphs, maps, specially drawn for the series, and a multi-purpose index for cross-referencing make this a landmark in the history of oceanic literature.

Vols 1-13 have already been published, the remaining 7 vols. to be published between January and May '76.

Angus & Robertson
2, Fisher Street, London

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The concern is with political parties, general elections, central and local government, the civil service, public corporations, the police (and police powers), the judiciary, the House of Parliament, parliamentarity, privilege, politics and the mass media, governmental liability, administrative law, and (almost as an

also in coal and nuclear power. He stresses, too, the weakness and incompetence of Europe in dealing with the energy questions—and reminds us that the need to take much more effective political and economic action to protect our essential interests both vis-à-vis the United States, with its indigenous energy resources, and vis-à-vis the international companies which must be persuaded and required to produce benefits for Europe out of their activities.

M Chaviller wrote his book too long ago to take effective account of Western Europe's energy resources in the form of massive quantities of North Sea oil and gas (partly because the oil companies concerned did not choose to say very much about them up to 1973 so that M Chevalier—like most other people—was inadequately informed on that question). However, his general arguments about the need for national control over resources and for (his wise use are particularly relevant in respect of the North Sea resources, the debate on the issues involved was well advanced and if more people were aware of the kind of analysis of the world oil

...folks to be stimulating. The collection is worth reading as a study of the evolution of ideas of an urban, scholarly humanitarian who has been active and influential in de-

Human beings are distinguished from animals not just by their ability to make judgments of value sort—e.g. judgments of verbal or temporal character—but also by their capacity to express the possibilities of human emotion as determined by the facts. A man is a rational animal. We distinguish between the feelings of Ulysses's dog, which did not hurt its master, and the feelings of Ulysses's mother who died of grief at the absence of her son. There is a sort of behaviour one might want to say that it would be wrong to grieve if it were, should it be doing something like pining. Instead of expressing his grief directly, as many go off his head, suffer from aimlessness, he may become apologetic. We might wonder why they do even though grief, but not grief or that he is showing the symptoms of grief without expressing grief. Clearly human beings have a much greater capacity than other animals to express their feelings, than this. A grief may first express itself through tears, or shock. But it may find words, or find behaviour, or rituals, or find his grief in his grief in his grief. It may find its way into his feeling. This is a ritual expression may give him a better sense of life. It is feeling then he was had without for enough long to express his feelings, yearning through ritual, he may come to experience them only.

Thaao are ancient philosophers, problems, but over the years this has become a great deal more than a mere hobby devoted to the past. In 1963, Stephan Körner organized a conference on the topic to pursue the recent discussions of the preceding years. There are four main papers: "Object of Explanation" by F. Achinstein; "Teleological Explanation" by Peter Godfrey-Smith; "Teleological Explanation" by Wesley Salmon; and "Teleological Explanation" by J. L. Muckle; and there are several comments on these papers. The editor, Peter Godfrey-Smith, together with replies to the comments by the writers of the papers.

Professor Gaech finds examples of what he would consider to be real teleological explanations to function as arguments in biology. For example, the existence of lacunae or pores in the kidney or placenta is explained by the function which it serves in the working of the organ. He also gives a philosophical point about explanatory of this kind, for example, that a pure teleology statement "p in order that q" where p and q are propositions, is not a true description of what alternative true description of those occurrences are substitutable for "p" and "q". But of course, the big question which hangs over the teleological explanation is, is it merely reducible to explanatory terms of efficient causes—how can we talk about the function of an organ in teleological talk?

The science of the future may consist of laws to which there are no exceptions.

I have been critical of Professor Achinstein's paper, but it remains, for its lucidness, a useful paper. Important things to say, perhaps all things possibly, but ones important for an understanding of the central issues.

Professor Achinstein's is a careful, even careful, paper. It is precisely it is that we expect of events, sentences, or questions. The topic, too, lies, I would judge, on the periphery, but he would judge it as a central issue. He is not concerned with what is an analogy and how we explain men's behaviour in terms of it. This one we can leave to the philosophers; but in order to see the paper, it has to move to its conclusions. It has to move

thing causes something else. The young Salomon has built his philosophy on the current science in his masterly

The young *Hegel*: *Studies in the Relations between Dialectic and Economics* is perhaps Georg Lukács' most original contribution to the history of philosophy. It is a work close to the heart of the English translation by John B. Livingston (576pp., Merlin Paperback, £3.50). Lukács was one of the first to read the *Grundrisse* of Marx and Engels. He was inspired by this and this was an impulse for his study of, works up to and including *Phänomenologie des Geistes*. Young *Hegel* (1932), but not until 1948. Lukács's was a more than a little neglected. The originality of Lukács's is that he insists on the

By Frank Pike

DEER LAURENCE
TELEGRAPH
Engaged in a Tide of
180pp. Quarter. £3.50.

This very broad satirical survey of the (left) book scene is fun to read, and hopes almost too much. Nevertheless, the entertainingly knowledgeable what passes for ideas move frayed, sometimes call lyrical fringe, and gainfully pedantic contemporary happen amounts to a kind of the most part. One of the more, less successful

and CHRIS
FIRTH

The Greek: Tassell. £4.50
479pp. Cassell.

There never was
any in Greece.
I had the most go-
od the world, isn't
it clear? It can
turn out to be the
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What really could
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Roots of the European idea

By Donald Bullough

FRIEDRICH HEER:
Charlemagne and his World
272pp. Weidenfeld and Nicolson.
£5.25.

Early critics of the European Community, unaware of the problems of imported kangaroo meat, and different to the price of butter and not yet swamped by a wine lake, dismissed it as a "nostalgic return to the Empire of Charlemagne". Its most illustrious advocates, on the other hand, triumphantly proclaimed in the deep historical roots of their own and their countries' respective political and economic problems of post-war western Europe.

If there is some recognizable historical unity in European culture and the European polity, certainly the Carolingian period has been a better foundation, when the conflict between "Roman" and "German" was temporarily suspended and the Mediterranean region played only a secondary role. This inherent unity, however, remains a secondary unity. Europe's present ideological divide. Moreover, the original unitary political base was as much the result of expansionist wars and the triumph of an originally unwieldy institution of non-Franks as have been later attempts to unify Europe under a single ruler. Such rulers' aspirations and actions have usually carried them international excursions while making them objects of national pride.

The British Isles' links with Carolingian Francia are a historical rather than a popular theme: both were contributors, and ultimately the joint legacies—through several different lines of descent—of its culture, its institutions, its generally acknowledged, of some of its institutional forms. Charlemagne can never be the living presence on this side of the North Sea and Channel that history and myth make him in the lands of the Saxons. The sites and vineyards of great houses, whose capacity to survive modern revolutions and wars is not their

least remarkable feature, were commonly given to the ancestors of their present owners by Charlemagne, as viewers of television's *A Place in Europe* are now aware, although scholars may be less sure. Charlemagne's palaces, have been unearthed near a church in south-west France; until recently there were old men in north-west Italy who could lead one along the paths by-passed by Charlemagne's armies in his day, the Lombard defences in 774, and the national anthem of Austria, in a region whose religious unorthodoxy was vigorously combated by the same monarch's religious advisers, acclamations "Gloria in excelsis deo" were saved by the emperor's army. Yet paradoxically, at Aachen is the city where Charlemagne is most naturally commemorated (and the language confusion is, of course, not accidental). Visiting is surely the place which in modern times has found greatest inspiration in the Carolingian heritage and where even in its sadder, post-Holocaust days the sense of continuity

—albeit through *function*—can be most strongly felt. Friedrich Heer, a Viennese culture, has previous writings, the last of which, *Charlemagne*, is his new book, some of them "old friends" but others of manuscripts and an object likely to be familiar only to specialists, prepares us for another account of his artistic, literary and educational achievements and an emperor in fact the balance of the text of Charlemagne and his World is significantly different from both Heinrich Heine's *The Age of Charlemagne* and my own *The Carolingian Empire*. A chapter on "Permanent War" is followed by others which cover particular campaigns, the crucial events of the reign, the various aspects of the emperor's life, the original and unaltered territories is considered in the "The end of the middle" — a good title but a disappointing chapter, which shows little awareness of the ample modern literature on Frankish magnate families and the ways in

which they were used by the Carolingian monarchs. Three chapters deal with exploitation of the land, the way of life of its cultivators and the Carolingian economy as a whole: lacking the penetration and synthesizing qualities of the comparable sections of Georges Duby's *Feudalism and Warriors*, they none the less provide a workmanlike introduction to the material and social substructure of both armies and artists.

The three awkwardly divided chapters on the cultural history of the period are the major disappointment. They include a few good passages, such as that on music and its place in the Carolingian church; although what is one to make of the statement that "Carolingian art was little influenced by sensible abstractions", other than that like the generalization it suggests unimpaired translation via French and not from the original German? An almost total disregard for the greater chronological precision achieved by the scholarship of the 1950s and

1960s makes it impossible to appreciate the nature or the scale of the changes that took place between 750 and 820 AD in script, art, texts copied and texts read. Many of Professor Heer's most cutting statements on these topics are either unsupported by surviving evidence or just plain wrong, and some would be bizarre in an undergraduate essay.

Anyone who has attempted to write a readable book on a theme as broad as Charlemagne and his World perhaps even one with a very similar scope) and had it translated to write a heavily footnoted monograph and get nearly everything right. But a justifiable pride in the style and quality of presentation, which should earn a book a wide readership, increases rather than diminishes the obligation of the scholar not to give regional or to initiate new concepts, scholarship, nor Charlemagne, that is diminished by inaccuracy. It is a fuller understanding of the Carolingian achievement as relevant to late-twentieth-century supra-nationalism as it was to nineteenth-century nationalism is made plain by Professor Heer.

His reign is correctly stated to have lasted until 1382 on page 87.

Nearer home and in time Professor Myers is mistaken in believing that in the early eighteenth century "the British Parliament could for a moment impose extra tariffs or excise if the government deemed them necessary". This was not the experience of Sir Robert Walpole when he had to abandon the Excise Bill in 1733. It is disturbing to find Professor Myers ignoring important recent specialized works. Thus he still speaks of members of the eighteenth-century French parliament as a recently ennobled group while in fact we now know that in Britain and several other provinces they were predominantly descendants of the old nobility.

It is a common mistake to view an outstanding recent textbook like Pierre Goubert's *L'Ancien Régime*, which in part covers the same ground, then Professor Myers' ground, as a recently ennobled group while in fact we now know that in Britain and several other provinces they were predominantly descendants of the old nobility.

What lay behind the state of mind that in 1287, the king of Aragon undertook not to kill any noble or representative in the Cortes?

All these examples are derived from the late Middle Ages, the author's own special period. There are strange lapses when he deals with more unfamiliar times and places. We are told that in the ninth and tenth centuries the development in the Frankish empire of the institutions of feudalism "That misses out the vital eleventh century when feudal arrangements were first introduced by the early Carolingians. Also, there was a Frankish empire in the tenth century. Another example of error is the enrichment of Polish peasants by the export of corn to western Europe in the period before the fourteenth century. This entailed that traffic by at least two hundred years. Perhaps more haste will explain why King Louis of Hungary is made to die in 1370 on page 85.

As one would expect of a book published by Thames and Hudson the illustrations are numerous and often interesting, though their value is diminished by the absence of all attempt to show what they are or where they come from. And what is the meaning of the presence of a large number of ladies in the picture of the Estates of Burgundy on pages 72-3?

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Assemblies in order

By E. B. Fryde

A. R. MYERS:
Parliaments and Estates in Europe
1278p. Clarendon Press.
£15.00.

The fundamental assumption of *Parliaments and Estates in Europe* is that the medieval and early modern European assemblies were unique institutions, from the late twelfth century onwards, a variety of public assemblies. These assemblies came to represent the different orders of society, clergy, nobles, townsmen, and sometimes even the non-noble landowners. A. R. Myers tries to discern some common pattern or at least a number of intelligible patterns in the growth, stagnation and collapse of the assemblies of the ancient regime.

The fundamental flaw of the

work is his failure to ponder deeply the uses and limitations of the comparative method. The use of large representative assemblies is likely to be most rewarding when it highlights the divergences between similar institutions in different countries and the causes of these divergences. The chief cause of these divergences is the different understanding of each particular institution and of the society that produced it, but this presupposes a penetrating and well-informed interest in each particular case. Such an approach is largely lacking in this book, where the most disparate assemblies are lumped together and examined in an excessively cursory fashion.

In exploring the reasons why no united Estates-General comprising delegates from the whole of France appeared before 1484 Professor Myers might have discovered that the dialects spoken by the nobles of France (though not of the Frenchmen brought up in northern dialects, like the future King Louis XI). One of the decisive periods in the fortunes of the French assemblies came during the first half of the reign of Charles VII when, for the only time in French history, that monarch was forced to depend almost continually on financial grants by the Estates-General. He was able to resume arbitrary royal taxation because, after the defection of the Burgundians to his side and the recapture of Paris from the English in 1436, he felt strong enough to reestablish a permanent army financed out of permanent direct tax. The nobles were exempted from this in the 1440s and were therefore prepared to condone his levy down in 1489. All

these examples are derived from the late Middle Ages, the author's own special period. There are strange lapses when he deals with more unfamiliar times and places. We are told that in the ninth and tenth centuries the development in the Frankish empire of the institutions of feudalism "That misses out the vital eleventh century when feudal arrangements were first introduced by the early Carolingians. Also, there was a Frankish empire in the tenth century. Another example of error is the enrichment of Polish peasants by the export of corn to western Europe in the period before the fourteenth century. This entailed that traffic by at least two hundred years. Perhaps more haste will explain why King Louis of Hungary is made to die in 1370 on page 85.

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Arms and the embellisher

By H. L. Blackmore

JOHANNES SCHÜBEL:
Princely Arms and Armour
Collection from the Dresden
Collection.
Translated by M. O. A. Statton.
Photographs by Jürgen Karpinski.
Preface by Claudia Blau.
255pp including 183 illustrations.
Barrie and Jenkins. £15.

One of the three great dynastic armories of the world, that of the Electors and Kings of Saxony, has remained virtually intact but comparatively unknown in the Historical Museum, Dresden. It is to be found some of the finest examples of decorated arms and armour ever produced by the medieval and early modern world, the work of goldsmiths and jewellers of the sixteenth, seventeenth and eighteenth centuries. Made for pageantry and sport rather than for war and based on the designs of such artists as Hans Holbein, Albrecht Dürer, Urs

Graf, Heinrich Aldegrever, Virgil Solis and Etienne Deloune, the magnificent swords, daggers, firearms and armours have miraculously survived in their original condition. Yet still in their treasures have been seriously studied by art or arms historians, nor have they been given their right place in the history of the world. In fact only two books, *Die Kunst der Waffen* (Dresden, 1920-22) have ever given them any publicity.

Princely Arms and Armour, the director of the museum, at last gives us (in English) not only a general account of the collection but illustrations of 183 outstanding pieces. These are divided into five groups: defensive arms, edged weapons, firearms, hunting weapons and ornamental weapons. The catalogue of each section is preceded by a foreword emphasizing the significance of the pieces in relation to the general history of arms. The entries provide much welcome information about the pieces and the few notes on the makers or on compar-

able pieces. As Dr Schübel himself admits, considerable research remains to be done on the provenance of many of the pieces. It is a pity that such important works of art, and armours have miraculously survived in their original condition. Yet still in their treasures have been seriously studied by art or arms historians, nor have they been given their right place in the history of the world. In fact only two books, *Die Kunst der Waffen* (Dresden, 1920-22) have ever given them any publicity.

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A preference will be given to candidates who have spent time in Syria.

Further details of the post may be obtained from Professor J. H. H. van den Berg, Repenburg 106, Leiden, The Netherlands.

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The Committee will at the same time be glad to receive communications from others drawing their attention to suitable candidates.

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Candidates should hold a doctorate in Social Sciences and have experience in youthwork and juvenile counselling. They should have a thorough general knowledge of the epologic sciences, and a detailed knowledge of Social Pedagogy, including different orientations in the field of social sciences.

Candidates are expected to agree with the charter of the Free University.

Applications and recommendations of suitable candidates should be sent to the chairperson of the appointments committee, Professor Dr. W. F. van Stegeren, Dept. of Pedagogic and Andragogic Sciences, De Lairesestraat 142, Amsterdam, The Netherlands. Tel.: 020 - 79 30 31.

Further particulars may be obtained from Drs. J. L. Hezekamp, junior lecturer in the sub. dept. of Andragogy and Social Pedagogy, De Lairesestraat 142, Amsterdam, The Netherlands. Tel.: 020 - 79 30 31.

Detailed applications, including a curriculum vitae and a list of publications (quoting ref. 622-3206) should be sent to the Hoofddeling Personeelszaken, Ds Boelelaan 1105, postbox 7161, Amsterdam.



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